

From the Author

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A
S E R M O N
Preach'd before the
A N T I G A L L I C A N S,
A T
S T. G E O R G E ' s in the E A S T,
O N

Monday, April 23, 1781.

[Price Six-pence.]

TRUE CHRISTIAN PATRIOTISM

A SERMON

ON



AND

IN GEORGETOWN, EAST

THE

BY JOHN PRINCE, A.B.

LECTURER AT THE

LONDON

AND

NEW YORK

TRUE CHRISTIAN PATRIOTISM.

A S E R M O N

PREACHED BEFORE THE
SEVERAL ASSOCIATIONS
OF THE LAUDABLE ORDER OF

ANTIGALLICANS;

A T

St, GEORGE's in the EAST,
MIDDLESEX;

On MONDAY, APRIL 23, 1781;

(Being St. GEORGE's DAY.)

*Cum omnia ratione, animoque lustrâs, omnium societatum
nulla est gravior, nulla carior, quàm ea, quæ cum REPUBLICA
est unicuique nostrum : cari sunt parentes, cari liberi, propin-
qui, familiares ; sed omneis omnium caritates PATRIA una
COMPLEXA est : pro quâ quis bonus dubitet mortem oppe-
tere, si ei sit profuturus ?* CICERO de Offic. Lib. i. 17.

By JOHN PRINCE, A. B.
LECTURER of St. MARY, ALDERMANBURY.

L O N D O N :

Sold by S. CROWDER, Paternoster Row.

MDCCCLXXXI.

TRUE CHRISTIANITY

A SERMON

DELIVERED AT THE

ANTICATHOLIC



ST. GEORGE'S

CHURCH

ON MONDAY, APRIL 11, 1841

(Being St. George's Day)

By JOHN PRINCE, A.M.
LECTURER OF ST. MARY, AND KEMANETRY.

LONDON:

Printed by J. G. S. Row, Fleet Street.

1841.

T O

The Right Hon. Sir WATKIN LEWES, Knt.
Lord Mayor, Grand President;

His Grace the Duke of MANCHESTER, Past
Grand President;

Mr. JOHN PHILLIPS, Treasurer;

<i>Lord Viscount MAHON,</i>	}	<i>Stewards;</i>
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<i>Mr. CHARLES GRICE,</i>		
<i>Mr. JOHN FARMER,</i>		
<i>Mr. WILLIAM LACON,</i>		

And to the Rest of the BRETHREN of the
several ASSOCIATIONS of the laudable
Order of ANTIGALLICANS,

The following

D I S C O U R S E

Is most respectfully inscribed by

The A U T H O R.

Aldermanbury,
May 3, 1781.

Mr. R. H. Hill, Sec. of the Board of Directors,
New York, Grand President;

Mr. C. H. Hill, Sec. of the Board of Directors,
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Mr. John J. Hill, Treasurer;

PSALM CXXII.

Verſes 6, 7, 8, 9.

PRAY FOR THE PEACE OF JERUSALEM:
THEY SHALL PROSPER THAT LOVE THEE.

PEACE BE WITHIN THY WALLS, AND
PROSPERITY WITHIN THY PALACES.

FOR MY BRETHREN AND COMPANIONS SAKE
I WILL NOW SAY, PEACE BE WITHIN THEE.

BECAUSE OF THE HOUSE OF THE LORD OUR
GOD I WILL SEEK THY GOOD.

IT hath been objected to Christianity by a
noble writer *, that it makes no mention
of public ſpirit or the love of our country.
The charge hath been admitted by a warm

* The Earl of Shaftsbury.

friend

friend to revealed religion; by whom it hath been urged, * “ that patriotism not “ only falls short of, but directly coun- “ teracts the extensive benevolence of the “ Gospel.”

IF indeed by patriotism is to be understood that passion for national glory, which incited the ancient Romans to trample upon the natural rights of mankind, in order to exalt and aggrandize themselves, surely the Gospel teacheth us no such lesson. But if to love our country be to promote by all fair, just, and reasonable means, in our respective stations, the welfare of the particular community to which we belong; to *pray* for it, to *live* for it, and if called upon, to *die* in it's service; to seek it's good before our own, to discharge our several duties and relations in life so as to advance it's peace and prosperity; the Christian is of all men best enabled to become the true patriot, and lover of his country, as living under the influence of a religion calculated

* View of the Internal Evidence of the Christian Religion, page 58, 2d edit.

to serve the real interests of society. For although the Gospel hath not provided laws for the government of kingdoms, (it's kingdom being not of this world) nevertheless, the precepts it enjoins, if conscientiously obeyed, have a powerful, natural, and direct tendency to make men * “ look not
 “ only on their own things, but every man also on the things of others,” and to inspire them with a sincere and affectionate regard for the public †. “ The more they believe
 “ themselves indebted to religion, the more
 “ they will think due to their country.” So that it is the Christian religion alone that can produce true patriotism and public spirit; that can bind men by the strongest ties to serve their country to the utmost of their abilities: and this patriotic service, instead of being *condemned* by the Gospel, appears to be *produced* and regulated thereby, and to be consistent with the enlarged spirit of Evangelical benevolence: it is not a mere moral, political, humane virtue, but a Christian duty. While therefore we imitate the philanthropy of our Lord, who took *human*

* Phil. ii. 4.

† Montesquieu.

nature upon himself, not to redeem this nation, or that kingdom, but to become the Saviour of the whole world, in being citizens of the world, like him, we may, compatibly with this unbounded love for the whole race of mankind, entertain a partial preference for the community in which PROVIDENCE hath cast our lot: not merely because we happen to belong to it, but because we are bound to regard it's interests, as members of society: *honouring all men*, we may innocently indulge an especial love for *the brotherhood*, or body of which we are parts. We have an illustrious example of this kind in the character of our dear Redeemer, who expressed so deep and heartfelt a concern for the country of which himself condescended to become a subject: * “when
 “ he was come near, he beheld the city,
 “ and wept over it, saying, if thou hadst
 “ known, even thou, at least in this thy
 “ day, the things which belong unto thy
 “ peace! but now they are hid from thy
 “ eyes. For the days shall come upon thee,
 “ that thine enemies shall cast a trench about
 “ thee, and compass thee round, and keep

* Luke xix. 41, 42, 43, 44

thee

“ thee in on every side, and shall lay thee
 “ even with the ground, and thy children
 “ within thee, and they shall not leave in
 “ thee one stone upon another.”

* “ If the love of our country, *there-*
 “ *fore, (says an ingenious and pious author)* fig-
 “ nifies a true and affectionate concern for
 “ the public good, whither can we go for
 “ an example of it, in it's highest exalta-
 “ tion, better than to the character of our
 “ LORD? He was *born* for his people; he
 “ *laboured* for them; he *preached* for them;
 “ he *mourned* for them; he *wept* for them;
 “ he *lived* for them——and to crown all, he
 “ DIED for them——And blessed are those
 “ servants, whom their Lord, when he
 “ cometh, shall find to be, or to have
 “ been employed, like himself, in *endea-*
 “ *vouring to promote the temporal welfare of*
 “ *the community*, no less than the eternal
 “ salvation of individuals, by turning their

* See a Sermon entitled *The Influence of Christianity on Civil Society*, page 21, preached at the Assizes at Oxford, March 4, 1773, by Dr. HORNE, President of Magdalen College, and Chaplain in Ordinary to his Majesty.

“ fellow citizens from sin to righteousness,
 “ and bringing them to the knowledge and
 “ obedience of the heavenly law. This is
 “ a species of patriotism disinterested and
 “ unsuspected; applauding angels view it
 “ with delight; and by the Lord of Angels
 “ it will be had in honourable and ever-
 “ lasting remembrance.”

I will not, I presume, be foreign to
 the occasion of our assembling ourselves to-
 gether on this day, to shew Ist, How we may
 best serve our country; IId, The motives
 that should induce us to serve our country;
 and Lastly, The advantages which will
 accrue to ourselves from that service.

THESE several particulars offer themselves
 to our consideration in the words of the
 text. David, in the Psalm before us, de-
 scribes the joy which enlivened his own
 heart, and the heart of every true Israelite
 upon going up to the temple at Jerusalem,
 upon a solemn festival, to pray for its *peace*
 and *prosperity*, and to render thanks to Al-
 mighty God for his protection. “ I was
 “ glad, (*said the patriot King*) when they said
 unto

" unto me, Let us go into the house of the
" LORD.

" Our feet shall stand within thy gates,
" O Jerusalem.

" Jerusalem is built as a city that is com-
" pact together :

" Whither the tribes go up, the tribes
" of the LORD unto the testimony of Israel,
" to give thanks unto the name of the
" LORD.

" For there are set thrones of judgment,
" the thrones of the house of David.

" PRAY FOR THE PEACE OF JERUSALEM :
" THEY SHALL PROSPER THAT LOVE THEE :

" PEACE BE WITHIN THY WALLS, AND
" PROSPERITY WITHIN THY PALACES.

" FOR MY BRETHREN AND COMPANIONS
" SAKES I WILL NOW SAY, PEACE BE WITHIN
" THEE.

" BECAUSE OF THE HOUSE OF THE LORD
" OUR GOD, I WILL SEEK THY GOOD."

JERUSALEM is here to be taken both in a religious and civil capacity, including the Church and State of the Israelites. In it's former relation it is said to have within it the house of the LORD ; the temple where his people

people met together to give thanks to his GREAT NAME for past blessings and mercies, and to implore the continuance of his gracious goodness and loving kindness. In the latter sense, it is spoken of as a city that is compact together, having walls for it's defence, palaces for the residence of it's princes, and thrones for the seats of it's judges. The transition from thence to our Jerusalem, our happy constitution in Church and State, is natural and easy; I shall therefore apply what is here spoken of Jerusalem to our Jerusalem, the *peace* and *prosperity* of which it is the professed design of the several ASSOCIATIONS OF THE LAUDABLE ORDER OF ANTIGALLICANS, before whom I have the honour to stand, to promote.

PEACE is a term which in scripture language generally comprehends whatsoever tends to the temporal or everlasting happiness of mankind : when applied to kingdoms and states, it includes public quiet at home, well as cessation from hostilities abroad ; flourishing trade and commerce ; plenty and prosperity ; the free exercise of our religion ; the security of our persons and properties ;

and,

and, in short, all the various comforts which are usually the happy consequences of public tranquillity. To live in the unmolested enjoyment of these is to have "PEACE
" WITHIN OUR WALLS, AND PROSPERITY
" WITHIN OUR PALACES."

AND that the people of God may obtain these invaluable advantages of peace, they are further instructed in the appointed means by which they may acquire them; namely, by prayer and intercession. "PRAY FOR
" THE PEACE OF JERUSALEM." It is God alone who can give his people the blessing of peace; to God therefore they must apply for it; of him they must implore it, in the name and for the sake of the PRINCE OF PEACE, in humble, faithful, fervent, importunate prayer; in their closet, with their families, and in the house of the LORD. ALL must labour for the peace of their country, in whatever sphere, high and low, rich and poor, one with another, lifting up holy hands to the throne of heavenly Grace. Those who plan in the senate, or execute in the field, must earnestly plead with the Almighty, like humble Abraham; because,
without

without the divine blessing, they do but plan and execute in vain. The wisest statesmen may project, the most experienced generals conduct, but God alone can defeat. Brave commanders and officers, well-manned fleets, and well-disciplined armies, are of great importance in procuring and preserving peace; but these have been often vanquished by inferior numbers: for it is not the skill of politics, the bravery of man, the arm of flesh, that can ensure a victory: the most popular council may miscarry, the most numerous army be routed, the smallest contingency, the mistake of a signal, the blowing of a wind, may determine success, as PROVIDENCE shall interpose. Hence the patriotic worthies of old interceded with God for their country: when the host was gone forth against the enemy, these implored the divine favour; and the names of Moses, Nehemiah, David, and other renowned characters, who had the welfare of their country at heart, will be handed down to latest posterity as noble examples of public spirit. If it be not in *our* power to copy their exalted virtues in any other way, we all may, and must, in this one instance, in praying for the
peace

peace of our Jerusalem : this is in each one's power, and each one will practice it, as he values her good, and hath any personal interest in her security : and our petitions, if they proceed out of a heart right towards God, though we have nothing else to offer, will not be rejected by Him, who is emphatically stiled * a " GOD HEARING PRAYER."

BUT there are few who cannot do more : most, if not every one, may *seek* her good. The true Christian patriot therefore, agreeably to the pattern in the text, to his prayers joins his best services, and so forms a complete character of public spirit. Prayers without deeds would argue hypocrisy or presumption ; deeds without prayers, atheism, or the grossest want of consideration ; both together shew his use of the means without dependence upon them ; that altho' he does all he can, he trusts in God alone. In what particular manner each individual is to seek the good of his country is to be determined by the relation in which he stands to society : if entrusted with legislative power, by consulting the common good

* Psal. lxxv. ii.

before every other consideration; if with the executive, by enforcing the laws against profaneness and immorality with truth and justice; if in any of the subordinate ranks of the community, as the bulk of us are, we should testify our zeal by a chearful obedience to the laws which protect us; not intermeddling with affairs of state, but leaving the management thereof to those whose province it is to govern, and helping to forward their labours for the national interest by every honest and loyal assistance we can render them. In *one* instance, whatever our condition, we may seek the good of our country in the same way; in cultivating within our own breasts a habit of piety and morality: we must ALL indulge no sin, neglect no duty, and guard against every vice, as a more formidable enemy to our Jerusalem, than Gallic perfidy, Spanish pride, and Dutch avarice, united. Thus shall we prove, whatever our station, the real friends of our country, and shall best serve her, when by earnest prayer, and virtuous endeavours.

AND

AND how ought we of *this* nation, on our bended knees, * “ secretly, among the “ faithful, and in the congregation,” TO PRAY FOR THE PEACE OF OUR JERUSALEM, AND TO SEEK IT’S GOOD ? To lift up pure hands ; to make faith and holiness our chief concern, sin and wickedness our utter abhorrence ? To *pray* for our country, to *live* for our country ; to discharge the relative and social, and all other duties, by which the peace and prosperity of the nation at large may be happily restored ? † “ That “ we being delivered from the hands of our “ enemies may serve God without fear, in “ holiness and righteousness before him, all “ the days of our life ?”

BUT 2dly, We are to shew the motives that should induce us to serve our country.

AND here it might be urged, that ingenuous minds will hold themselves obliged, in reason, gratitude, and duty, to serve their country, as living under the protection of it’s laws, and enjoying what they have, under

* Psal. cxi. 1.

† Luke i. 74, 75.

PROVIDENCE, by its support. But I shall confine myself to the motives proposed in the text; namely, the love of our brethren, and the love of God: "FOR MY
 " BRETHREN AND COMPANIONS SAKE I WILL
 " NOW SAY, PEACE BE WITHIN THEE. BE-
 " CAUSE OF THE HOUSE OF THE LORD OUR
 " GOD, I WILL SEEK THY GOOD." These are motives, of all the most persuasive and engaging: for our brethren and companions sakes! for the sake of our fellow subjects, fellow Christians, and fellow Protestants! of our nearest and dearest friends and relatives! our wives and families! and every tender and valuable connection in life! of those who are endeared to us by friendship, kindred, nation, and religion! *Their* interest involved in that of the body politic should excite us to serve the public.

AND if any other motive be wanting to constrain us to love our country, it is the love of GOD! "BECAUSE OF THE HOUSE OF THE
 " LORD OUR GOD;" because of his true and holy religion established among us; of that pure, Apostolical, Protestant faith, which our venerable reformers sealed with their blood!

How

How strongly do both these motives plead with *us* of *this* nation to say now of our Jerusalem, "PEACE BE WITHIN THEE; TO PRAY FOR IT'S PROSPERITY, AND TO SEEK IT'S GOOD?" Unhappily involved as we are in a war with those who should be united to us, as members of the same society with ourselves, as living under the same common government and laws; our *brethren* and *companions*? Englishmen sheathing their swords in the bowels of Englishmen! Son rising up against father, and father against son! Children left to bewail their orphan lot, and mothers to weep in untimely widowhood! Availing themselves of our divisions and broils, the common enemies have confederated against us; have been almost at our gates! Had they succeeded in their attempt, (which the gracious interposition of PROVIDENCE alone prevented) we had by this time seen rivers of blood run down our streets; perhaps had fallen ourselves in the conflict, or had lived only to behold our country in the hands of merciless strangers, our property at their disposal, and popery and slavery our future portion! In this critical and alarming situation of public affairs, when every dear
and

and valuable interest is concerned in the issue; when as men, as Englishmen, as Christians, as Protestants, we must all experience an anxious concern for the common good; when our laws, our liberties, our religion, our families, our property, our persons, our all is at stake; are we not called upon by the most pressing motives, "TO PRAY FOR THE PEACE OF OUR JERUSALEM, AND TO SEEK IT'S GOOD?" When we consider seriously in what an expensive, wasting, complicated war we are engaged; expensive not only of treasures, but of blood; in which many of the flower of British heroes have fallen; a war not only against natural and professed enemies, but against our own fellow subjects; who is there among us that would not, "FOR HIS BRETHREN, AND COMPANIONS SAKES," pour forth his earnest prayers, and exert his constant, unremitting, unwearied endeavours for the "PEACE AND PROSPERITY OF OUR JERUSALEM?" For who is there among us that doth not experience, in some way or other, the manifold distresses consequent upon a state of war? Many in the loss of a friend or relation, of a father, a brother, a son, a husband! Many living in anxious suspense, between hope and fear,

for

for the welfare of some one or other of these tender connections ! And all, whether Merchant, Manufacturer, or Mechanic, must feel the accumulating weight of taxes to support the war, while the subject, from the decay of commerce and of trade, is every year less able to raise them !

THESE are the motives which should induce us to serve our country ; to express our best wishes, and to exert our best endeavours for her good ; and I am happy to bear public testimony on this occasion, that these motives, my WORTHY BRETHREN, have awakened in *your* generous bosoms a fervent zeal for the real welfare of *your* country : You are here assembled this day in “ THE HOUSE OF THE LORD OUR GOD, TO PRAY FOR IT’S PEACE AND PROSPERITY,” and with unabated resolutions to “ SEEK IT’S GOOD : ” You have devoted yourselves to *your* country, which includes in it *your* brethren and companions, and every other beloved relation : to defend and maintain *your* religion against the wiles and attacks of Popery : You have engaged yourselves to encourage the honest industry of *your* own coun-

countrymen, and to prefer *their* manufactures and workmanship, in spite of the tyranny of fashion, to Gallic fopperies : You have not enriched foreigners, and starved your own country's artificers : You have served your country in a way that must render your patriotism and loyalty unsuspected ; by employing youth in her defence. It is with the most pleasing satisfaction I mention, that in the last war the Society fitted out a number of boys to serve on board his Majesty's ships. As this is perfectly agreeable to the design of your associating, which is FOR OUR COUNTRY, and as hereby you shew your love to your country in a very essential manner, and employ in an useful sphere many boys, who might otherwise be a burthen to the community, permit me to utter my sincere wish, permit me to persuade myself, that it is *your* wish, to revive so good a work by * a liberal subscription for

* On the feast day, April 23, 1782, the Society subscribed between fifty and sixty pounds for the purpose of fitting out boys to serve in the navy. A motion was also made to acquaint the absent members therewith, to excite them

for that purpose in the *present* arduous conjuncture. Go on, as you *have* hitherto, with loyalty, unanimity, and vigour : look to the many respectable characters of the first rank and distinction, who have trod, before you, the same path of glory : remember it is **FOR OUR COUNTRY ;** “ **FOR OUR BRE-**
“ THREN AND COMPANIONS SAKES, AND BE-
“ CAUSE OF THE HOUSE OF THE LORD OUR
“ GOD” you have associated : educate your children in the same noble principles, that your patriotism may descend unsullied to ages yet unborn. And as you are in an especial manner united to check the growing power of FRANCE, be guarded against her *friendship* as much as against her *enmity* : we have as much to dread from the former as from the latter : one main source of the bad influence of that kingdom, to the hurt of our *morals* as well as our *trade*, is the prevailing custom of sending our daughters thither for education. As if there were none

them to the same good work. Since that time twenty pounds have been transmitted to that truly patriotic institution, the MARINE SOCIETY ; to be expended for the loyal purpose of strengthening the NAVY OF GREAT BRITAIN.

D

here

here equally capable of taking the charge upon them, thither they are sent to learn a *foreign* language before they can speak their *own*; to learn a tongue that will be of no service to them as mistresses of families and mothers: hence they imbibe a fondness for dress and shew, a partiality for whatever is *French*, in preference to *English* produce, and withal, a strong attachment to *POPERY*: and when they return to their native country, entertain foreigners from the tutor to the lowest menial servant. Hence it is often a man's misfortune to be in his own country, because his very being there (which should at least be *one* pretension to notice) precludes his service from being accepted, when a foreigner is his competitor for employment: hence also the wealth of the nation is misapplied to enrich our enemies and impoverish ourselves.

OUR commerce with *FRANCE* hath also been the channel through which levity and dissipation, folly and vanity, popery, deism, infidelity, materialism, and atheism, with politics and principles, both civil and religious, destructive to a Protestant government, have been imported among us!

BUT

BUT I hasten to the third and last head, which is to shew the advantages which will accrue to ourselves from serving our country.

“ THEY SHALL PROSPER THAT LOVE
 “ THEE :” that is, those who endeavour to promote the peace and prosperity, and to seek the good of their *country*, shall enjoy peace and prosperity *themselves*: contributing to the welfare of *others*, they insensibly establish their *own*: God hath provided that it should so be in the ordinary course of things: the discharge of the social, as of all other duties, is it's own reward; the good of the public is the good of individuals, who are the several parts or members of that body; and consequently the particular good or ill of each must be interwoven with that of the whole, so as to be inseparable from it: if the whole suffer, each member must suffer with it; and if the general good of the whole be advanced, the especial interest of each will be advanced with it: were each one to have no regard for any one's interest but his own, and not to look beyond himself in his actions, but to sacrifice every

other object to his own private advantage, no community, composed of such members, could long exist; and the several individuals of such a state would, by their undue aim to enrich themselves, defeat their own intentions, and instead of serving, would eventually ruin themselves, as well as their country: so that a narrow, contracted, selfish regard to our own interests, independent of those of society, is as impolitic, as it is mean; while a public spirited, diffusive, disinterested zeal for the common welfare, is as conducive to our own private happiness, as it is liberal and worthy. This is a point as clear as that the effect is the consequence of it's cause: therefore said God to the Jews, when they were captives in Babylon, * “SEEK the PEACE of the city
 “whither I have caused you to be carried
 “away captives, and PRAY unto the LORD
 “for it: for in the PEACE thereof shall YE
 “have PEACE.”

BUT should it happen (since it is not man's to command success) that there should be no

* Jeremiah xxix. 7.

peace or prosperity, * “ should Jerusalem be “ ruined and Judah fallen,” even amid distresses and affliction the TRUE CHRISTIAN PATRIOT hath an inward satisfaction, upon reflecting that he hath not sacrificed his country to a party, to disappointment, or ambition; that he hath not to answer to his king, to his country, to his *brethren* and *companions*, to his own conscience, or to God, for her ruin; conscious that by every pious, honest, and loyal method in his power, he had done his utmost to save her from destruction.

Thus you see, my brethren, that to love our country is a duty enjoined us as CHRISTIANS; † that we may best express this love, and serve our country, by our earnest

* Isaiah iii. 8.

† A concern for the present peace and prosperity of the world, and of that kingdom in it to which we belong, ought ever to be entertained and cherished by the most exalted Christian.

Preface to HORNE's Commentary on the Psalms,
2d Edit. p. 30.

prayers,

prayers, and honest endeavours; that we should be wrought upon thus to serve our country for our "BRETHREN AND COMPANIONS SAKES, AND BECAUSE OF THE "HOUSE OF THE LORD OUR GOD;" and that in serving our *country* we take the surest means to serve *ourselves*.

MAY we, each one, therefore, in his station, profession, and calling, so act as become **TRUE CHRISTIAN PATRIOTS**. Let it be *our* care in particular, my **WORTHY BRETHREN**, to unite, as with one heart, one mind, and one voice **FOR OUR COUNTRY**; and though we may differ in some points as to the *means*, let us all love and honour each other, as labouring to promote the same glorious *end*: and may there never be any other contention among **ANTIGALLICANS**, than who shall be most active in the cause of his country, who shall be most effectually employed in her service!

AND from *praying for*, and *seeking*, the welfare of our Jerusalem, may we all at length be permitted to enter *that* Jerusalem which
is

is *above*, where *peace* and *prosperity* for ever flourish and abound. To which happy state may God, of his infinite mercy, bring us all, for the sake and through the merits and mediation of his SON JESUS CHRIST; to whom, with the FATHER, and the HOLY GHOST, three persons and one GOD, be ascribed, as is most due, all blessing, and honour, and glory, and power, now and for evermore. AMEN.

F I N I S.

®

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